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... General Fock and General Smirnoff have fought a duel at St. Petersburg to determine whether Smirnoff told the truth about Fock or the latter had had his "honor" injured by what the former had said of his conduct at Port Arthur. General Fock shot General Smirnoff mortally in the abdomen and thus proved that Smirnoff had lied and that his own conduct had been "honorable," according to the ancient and — execrable code of the duel. Poor Russia! Poor any country in which this base and idiotic practice is still allowed by the government to any class of its citizens. But can any one give a shadow of reason why international dueling is any less base and idiotic than personal dueling?

... It is reported from Washington that Secretary Root and Ambassador Bryce have determined to hold in abeyance the treaty for the submission of the Newfoundland fisheries question to the Hague Court until the general treaty of arbitration between this country and Great Britain has been ratified. They believe that in this way the course of the Newfoundland treaty in the Senate will be facilitated. The general treaty with Great Britain will follow substantially the terms of the treaty recently concluded with France.

Is Japan a Menace to the United States?

BY REV. J. H. DEFOREST, D.D.

[The author of this most illuminating article on Japan has been thirty-three years a missionary of the American Board in Japan. He is this year at home on vacation. He probably understands the Japanese people better than any other American, and feels it his duty to do all in his power by word and pen to correct the false impressions of Japan which have been so unscrupulously circulated by our jingo press and so readily believed and spread by an ignorant public.—ED.]

What an unspeakable question! Up to the time of the tactless action of the San Francisco School Board of 1906, the friendship between the United States and Japan had grown into unique dimensions, until it was freely termed by the governments and peoples of both lands a *historic friendship*. Certain it is that no nation ever felt so profoundly grateful to us for our sympathetic attitude of over half a century as did Japan. For our peaceful opening of Japan, when it was well known that any other nation, including even England, would have forced war on her; for our avowed readiness to grant equal treaties long before any other nation would take that ground; for our cordial reception of thousands of her young men into our institutions of learning; for our priority in recognizing her rights in Korea; for our sympathy in her gigantic war against the aggressions of despotic Russia; for our abounding aid in the recent famine,—for these and numerous other reasons, we have never bound any other nation to us by such golden cords of friendship.

Thus Japan, from one end of the empire to the other, from throne to people, grew to thinking of us as she did of no other nation. That word of profound appreciation and highest regard in all the East — *teacher* — was everywhere applied to us of the United States.

Then came those San Francisco incidents, the school affair, and the wrecking of the restaurants, with our jingo-journal insulting writings about Japan. It was like a slap in the face from a trusted friend. The people

of Japan were astonished beyond measure. And before they could recover from their amazement, our sensational press had declared war on Japan on the grounds that she was secretly making heroic efforts in her arsenals and navy yards, in purchasing vast amounts of war material, in accumulating a new war fund held mainly in Europe; that she was violating the open door; that she was quietly dumping her ex-soldiers by tens of thousands into Hawaii and California; that her spies were hovering around many of our most strategic fortifications; and, in short, that we would wake up some morning to find the Philippines and Hawaii under the Japanese flag, and an army of hundreds of thousands of veterans from Manchurian battlefields on our defenseless shores of the Pacific coast.

Never in the history of our nation was there a more baseless, senseless and shameful agitation against a great and friendly people than we have witnessed here during the last year. Proud as I am of our great Republic and our glorious flag, I never was so ashamed of my country as during the past year. On returning to New England last May my amazement increased week after week in finding among all classes of even intelligent men and women a marked distrust of Japan, a vague atmosphere of suspicion, and a readiness to believe that Japan after all had a fearfully swelled head, and that she was a probable peril to us. Not only our yellow journals, but many of our really able dailies, and some of our religious journals, were circulating insinuations about all departments of Japanese life. The widely credited charge of commercial dishonesty took the old form that, as Japanese could not trust each other, they had to have Chinese accountants in their banks! I have actually met returned travelers who, having had their checks cashed by Chinese in the Shanghai and Hongkong (British) bank at Yokohama, said that they *saw* Chinese in the banks and are only telling facts. Evidently not one of these intelligent (?) travelers knew that Japan had one of the best banking systems in the world, with a powerful Central Bank that financed two wars; that there are six great special banks, some of which have their branches in all the world's financial centres; and that there are twenty-two hundred local banks regulated by careful laws; in all of which no shadow of a Chinese can be found. They did not know that Japan has some of the ablest financiers in the world, who have successfully solved the exceedingly difficult problem of turning the nation from a silver to a gold basis without deranging the business of the empire.

Of course there is commercial dishonesty in Japan, as there always is whenever different nationalities meet and commerce begins with merchants ignorant of the language and with buyers traveling around the globe. You find it in Paris and London and in centres wherever the ignorance of one side invites the other side to take an advantage. This commercial immorality is especially brisk in the open ports of the East, brisk with contracts, trade marks and patents, brisk everywhere until the law steps in and forbids it.

The only fair way to judge of Japan's commercial dishonesty is to bear in mind, first, that there are great business houses there that have stood for ages with as clean a financial record, with as high moral treatment of their employees, with as generous public spirit, as some

of our own splendid mercantile establishments; and that the government, as well as business men, is ceaselessly at work mending the defects in its commercial system. And next, would we not understand Japan better if we modestly remembered some of our colossal graft disclosures, some of our "Developing" companies that have mercilessly exploited the East, the like of which are an amazement to Japan?

Another charge against the Japanese is of their wide sexual immorality. I sadly acknowledge that the charge is too true and that their vice takes some forms that shock our traditions. Yet I submit that we ought to be very careful how we throw any special emphasis on this universal weakness of the human race, one that casts a very ugly shadow over our own land. If we must speak of the impurity of the East, let us humbly recall that New York City is reported to contain 50,000 abandoned women; that every city in our Christian Republic has its Tenderloin district; that our divorces are rapidly increasing; that even our universities are tainted with the evil; and that the highest specialist authority in Europe says that the widest spread disease in the world is a sexual one, and that nearly sixty per cent. of youth, chiefly in cities, become infected. [Report of the Committee on the Family, at the National Council of Congregational Churches, Cleveland, Ohio.] In short, we are living in glass houses. No one should throw stones who forgets the shameful facts that too many of our travelers in the East and our soldiers there have surprised the people of the East by their low passionate appetites. It is not impossible that we may yet get moral help from those numerous Eastern families whose lines have never been broken down by immorality, but have persisted centuries and even millenniums, for no other cause than that their moral forces overpowered their immoral tendencies.

More widely spread by the press is the charge of brutality as seen in Korea. Doubtless the going of thousands of soldiers and adventurers there has resulted in many cases of brutality and gross injustice. It is always so when a stronger nation takes possession of a weaker one. What instances of overbearing violence our officers and soldiers were guilty of in the Philippines! Yet we judge our army there by the motive of the American people here. So in Korea. While headed by that strangely incompetent and immoral Emperor, it became the land for all sorts of international intrigues, a real peril to the peace of the world. Japan's protectorate, under the guidance of Prince Ito, the greatest statesman of the East, a man who loves peace and justice above all things save national honor, is the guarantee, if his life be spared from the hands of misguided Korean patriots like those who murdered Stevens, of the political, financial and moral reform of Korea. Nay, the splendid missionary movement going on there is, I believe, saved from the peril of political anarchy by Japan's firm and just hand of authority. [Ladd's "With Marquis Ito in Korea."]

But the most baseless of all charges has been that the Japanese are secretly plotting against us, and are getting ready to strike us suddenly and swiftly. Some of our blind politicians, and even some of our ably-edited papers (the magazines have done much better), have openly advocated a huge increase of army and navy simply to be safe from Japan! I wish such people could only

realize that Japan is our avowed and sincere friend, and, as I said above, that she regards us as her *teacher*. Now in Eastern ethics the teacher holds a most exalted place. He is the embodiment of moral as well as of intellectual authority. A Japanese could never strike one whom he regarded as his teacher. This moral thought has come out repeatedly in my personal intercourse with them. Before I left Japan a high official said to me in sorrow over the San Francisco incidents and the thought of possible war: "We can never fight America. She is our teacher!"

Since my arrival in America I have received a pile of letters from Japanese students and officials thanking me for correcting some misunderstandings about them. One quotation from a letter containing the formal thanks of the Japanese students in the State University of Iowa, no one of whom I ever met, expresses the underlying thought of all the letters I have received: "We believe we have nothing to warrant us in taking arms against this nation. On the contrary, we can never forget the good and friendly helpfulness that this nation has given us since our country was opened. In our ethical conception it is unpardonable to take arms against our teacher and benefactor." One more from a high official expresses the same thought in different words: "The war talk between Japan and the United States is absolutely distasteful to the Japanese nation; it is preposterous; it is a crime against human conscience."

Now, my life has been largely spent among students and officials of Japan, and I know that the above quotations express their prevailing ethical thoughts. But students would n't have these moral standards unless their teachers imparted them. Nor would teachers teach thus unless it were the sincere moral expression of their statesmen. And their warriors and statesmen would n't have these ideals unless they reflected the thought of the Imperial line. The throne is the fountain of these same noble ideals, as His Majesty's poem, on the breaking out of war with Russia, shows:

"The foe that strikes thee, for thy country's sake
Strike him with all thy might.
But while thou strikest,
Forget not still to love him."

I venture to say that no Christian ruler ever surpassed this. Some of recent years have been absolutely shameful with their "mailed fist" sentiments. If our "Remember the Maine" could only have had some saving clause to tone down the spirit of revenge it fostered! Still, in the end we treated our defeated foe with noble generosity. But we did not surpass the kindness and consideration and humanity of the Japanese army and people towards their 72,000 Russian prisoners. They were as Christian in their fearful struggle as we were. I wish we could get that traditional idea wholly out of our Anglo-Saxon heads and hearts that those great Eastern peoples are "heathen" and "pagan." I wish we might rise wholly out of our ignorance and prejudice and moral blindness, and realize the truly wonderful moral greatness of the Emperor and Empress of Japan and their people. Long before Perry got there, their moral ideal was expressed in these Christian-like words: "To the Samurai first of all is Righteousness, next life, then silver and gold. These last are of value, but some put them in place of Righteousness. But to the

Samurai even life is as dirt compared with Righteousness." [Knox, in "Japanese Philosopher."]

Now I submit that if these facts had been generally known there could have been no such successful jingo campaign last year. And we need to provide against the repetition of that shameful wave of distrust towards our true friend, Japan. For, instead of Japan's being a menace to us, we were drifting badly into the condition of being a menace to her.

Now why were we so exposed to this widespread suspicion against Japan? It was mainly because of our ignorance of Japanese history and of the political, educational and moral ideals of the people. Ignorance is forever the soil in which suspicion and dislike thrive. Baron Ii-Kamon, who signed the treaty with Perry and was assassinated for that progressive act, knew how dangerous it was for his country to come in contact with Western nations, both sides so ignorant of the other. One of his famous stanzas is: "Nothing is worse than the barrier to the communication of thought." It was this barrier that has left its wake of hatred, assassinations and wars for a hundred years down to this last blunder — Russia's contempt of Japan and her consequent severe punishment.

The greatest barrier between the East and the West is the language. There is no other real gulf to the mutually helpful intercourse between the two halves of the human race. And just here, in spite of all our progress and prosperity, we of the United States are miserably prepared for any worthy understanding of the great East. We are continually exposed to the ignorant or malicious interpretation of events by men who have only the faintest knowledge of the intellectual and moral life of Japan. These men may have traveled in the East, nay, lived there for years. Some among them, through abounding sympathy, catch on to the real spirit of the people, but the majority are liable to mistake an open-port view for a national outlook, and are the victims of prevailing rumors and suspicions.

Now Japan is the only nation that understands every nation of the East and the West. We with our Anglo-Saxon sense of superiority cannot compare with them; for they have a large body of specialists who have lived in every land and know at first hand the histories and literatures of the world, so that they understand the characteristics of us all. Every able newspaper has on its staff men who read the newspapers and magazines of the lands they write about. The leading merchants who are sent abroad, and largely their clerks, know the language of the land in which they trade, and make their contracts in that language. Their ambassadors, ministers, consuls and military and naval attachés all know the language of the lands to which they are accredited. And in addition to all this, they have both foreign and native specialists in every department of world knowledge. In this way they are guaranteed against the mistakes and prejudices of ignorance.

Contrast this with our condition. Is there a daily paper in our entire Republic that has on its staff an American who can read the Japanese and Chinese papers and magazines and books? Is there an American merchant in Japan or China who can read and write his contracts in either of those languages? In the recent wars — Boxer and Russian — did our government send out any army and navy attachés who could converse with

the natives without an interpreter? Have we ever had a minister or ambassador or consular agent in the East who was an expert in the language?

We have only to ask these questions to see how badly inferior we are to the Japanese in our preparation for international goodwill. How vastly better off England is! When I first went to Japan, thirty-three years ago, the language text-books I studied were written by the student interpreters of the English legation, and are to this day the leading books on the language, the history, the moral traditions and religious ideals of Japan. What a galaxy of scholars! Satow, afterwards minister to Japan, then to China; Aston, who became consul-general in Korea; Mitford, whose "Tales of Old Japan" should be in every school and town library; Gubbins and Lay, whose dictionaries every student of the language must have; Chamberlain, whose "Things Japanese" and studies in the language are beyond criticism; these and others, in my judgment, were essential elements in the formation of the alliance that has surprised the world and has made the mouth of Europe bitter. Everybody knows that Englishmen and Japanese are not over fond of each other. I've heard it several times from Japanese: "We have no trouble in getting along nicely with Americans, but we can't endure the English." Everybody knows the English merchants in Yokohama so bitterly protested against the abolition of extraterritoriality that the government had to police the houses of several Englishmen, to guard against their possible assassination. English diplomats in Japan from the days of Alcock and Harry Parkes have not been overlooked by the Japanese. Yet England has the alliance, twice made. Had it not been for those exceptional scholars of hers, who could authoritatively interpret the soul of Japan to the government of England, it is safe to say there never would have been any alliance.

But we of the United States, the land of colleges and universities, of liberty and progress, what have we in the East? The brunt of contact between the East and West this coming twentieth century is surely going to fall upon us more than upon any other nation, and we have not made even a decent beginning in the very first essentials of trustful intercourse. We are slovenly beyond words in breaking down this dangerous barrier to the communication of thought. The only body of Americans who are capable of interpreting the East to the West is the small army of missionaries. And the latest voice from a hundred of them was their message last year, during the height of our newspaper war against Japan, to the effect that Japan has no thought of war against us, and that she would not think of breaking "the historic friendship" between the two countries. Apart from our embassy, which was in close touch with the Japanese government, and which repeatedly characterized our jingo falsehoods as "ridiculous nonsense," the missionaries were the only body of people capable of knowing the real heart of Japan. Our President, our Secretary of State and our Secretary of War repeatedly raised their voices against this senseless agitation against Japan, but the astonishing thing is that they seemed comparatively powerless to prevent the persistent poisoning of the minds of the common people by our irresponsible sensational press.

Our government has at last waked up to the absolute necessity of having a larger number of special students

connected with our diplomatic service. Until recently we had only one American interpreter in Tokyo, worked almost to death in the rush of war. Six new "student interpreters" have been recently sent to that post, and this is good for a beginning. I do not know whether any have been sent to China or not. But would it be rash to say that a great republic like ours, now the neighbor of 500,000,000 Orientals, ought to have several hundred specialists preparing for work in every department of diplomatic life out there, as well as here in customs and immigration affairs, and in Washington as translators of important documents? Such a body of students would be of immense value to our government.

But such men, being in government service, as a rule are not allowed to write for the public. The people need their interpreters apart from government officials. How is our daily press, that influences the millions, ever going to have hundreds of trained writers, experts in Eastern affairs? It is true that some splendid men, thoughtful, sympathetic, open-minded, are valuable writers worthy of large confidence, even though they have no first-hand knowledge of the languages of the East. Yet, are we of the United States to be content with a few exceptional writers, while the many ignorant ones do the most writing and reach the masses in more convincing ways? The better part of our press succeeds in getting at the heart of Eastern affairs, but what wretched mistakes and false interpretations our people are exposed to from the ignorant press!

For instance, last year, when the Imperial Rescript on education was read at some celebration in Hawaii, the word "emergency" at once gave our jingoes their chance. It was said that the Mikado had sent a special message to the 60,000 Japanese in Hawaii to be ready for the impending emergency, and that could only mean that war with the United States was close at hand! Had there been one writer on each of our influential papers who had read that Rescript in the original, and knew that it was customary to read it annually in every school in Japan, mission schools and all, it would have been impossible to have shoved that word "emergency" on the attention of the reading public of America. Here is the inoffensive sentence: "Always respect the Constitution and obey the laws. Should emergency arise, offer yourselves courageously to the state, and thus guard and maintain the prosperity of our Imperial throne, coeval with heaven and earth."

Even some very ably edited papers fell into the error of arousing distrust against Japan on account of the alliance with England. One Congressman actually said that, in case Japan should attack us, England would have to join forces with her against us! Nothing but ignorance of the text of the treaty combined with vast ignorance of Japanese national character could ever have invented such misinterpretations. If an authoritative Japanese interpretation had been given, a school-boy would have seen its bearing. Here is such an interpretation: "That alliance has not abridged in any way the right of Great Britain or Japan to go to war of its own choosing; but in that case the other party is under no obligation whatever to come to the assistance of its ally. . . . If the territorial rights of Japan or Great Britain in Eastern Asia or India, or the general peace in those regions, or the 'open door' in China, is threat-

ened by an aggressive and hostile action of a third power, *then only* are Japan and England to fight shoulder to shoulder in *defense* of the just rights of one or the other of the two parties or both." Surely this is an alliance for the peace of the world. But the fact that our daily press failed to instruct the masses about this alliance just when calm instruction was needed shows how our ignorance is liable to be used against the peace of the world.

There is no other way to secure hundreds of competent mediators between the East and the West but for us to do as Japan has so splendidly done. We should send our gifted graduates to the East for the one purpose of becoming specialists in every department of Eastern life. They cannot go of themselves, therefore our universities should have three-year scholarships that would enable young men, on their return from the East, to become journalists, and ministers, and business men, capable of interpreting the East to our Chambers of Commerce, our churches and readers of the daily press. The government and our numerous universities and our expanding commerce owe it to the people of this great Republic that they be not again stampeded by a sensational and semi-ignorant press as they were last year. The churches by their missionaries are doing their part; but for the peaceful coming together of the millions of the East with the millions of the West in mutual respect and on lines of brotherhood, the government and our universities, and even our Chambers of Commerce, should as soon as possible give a boom to this greatly needed movement.

Europe does not like our expansion into the East as a mighty world power. Europe does not like the sudden rise of an Eastern power and her world-influence. Europe's unprincipled politicians want nothing so much as to set Japan and the United States in battle array against each other. A large part of our sensational and disgraceful slanders against Japan originated in Paris, Berlin and St. Petersburg. It was those centres that actually made some of our ablest statesmen shake their heads doubtfully over Japan. And so long as we are content with our ignorance of the East, the jingo influences of the whole world will have their largest successes on our soil.

AUBURNDALE, MASS., April 1, 1908.

Some Fallacies of Militarism.

BY CHARLES E. JEFFERSON, D. D.,

Pastor of the Broadway Tabernacle, New York City.

[From *The Independent* of February 27, 1908.]

President Roosevelt's recent request for four new battleships this year, besides "plenty of torpedo boats and destroyers," is only an incident in the swelling movement of an imperial drama, and shows in what direction the American republic is just now moving. This sort of thing has been going on during the last ten years with ever-increasing volume and momentum, and it is surprising that comparatively so few people have had anything to say about it. It is the most colossal and far-reaching development which is taking place in our day and generation, and yet, with the exception of an isolated protest here and there, our people have quietly acquiesced in the adoption of a policy which breaks completely with our most sacred traditions, and launches